

The Inquirer.

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On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. W. G. TARRANT, B.A., of Wandsworth. Music by members of the Longsight Free Christian Church Choir. Organist, Mr. OLIVER H. HEYS.

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For the Committee,

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Manchester, June 20, 1910.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, June 26.

LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. E. WILKES SMITH.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON, Farewell Services.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Mr. P. GODDING.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. E. W. LUMMIS, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. LAWRENCE CLARE.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. E. F. HINTON, B.A.; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. R. TRAVERS HERFORD; 6.30, Rev. STOPFORD A. BROOKE.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Rev. J. C. BALLANTYNE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. E. LUMMIS, M.A.; 7, Mr. H. B. LAWFOED, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. ALFRED J. ALLEN.
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

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 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
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 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
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 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
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 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
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 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. F. H. VAUGHAN, B.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. H. BODELL SMITH.
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HASLAM—NOBLE.—On June 16, at Bank-street Chapel, Bolton, by the Rev. J. H. Weatherall, M.A., Stafford Haslam, son of John Haslam, of West Dene, Deane, Bolton, to Blanche May, daughter of William Noble, of Earlesmere, Heaton, Bolton.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

LAST Monday the American House of Representatives adopted a resolution for the appointment of a Commission of five members to be nominated by the President to "consider the expediency of utilising existing international agencies for the purpose of limiting armaments by international agreement and constituting combined navies of the world as an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of the Government for military purposes and to lessen the probabilities of war." The Commission is required to report within two years from the date of its appointment.

* * *

MR. FOSTER, the Chairman of the Committee on Foreign Affairs, expressed himself recently as strongly favourable to the substance of this resolution. Alluding to Mr. Roosevelt's proposals for a peace federation of the world, he pointed out that international relations have undergone a tremendous change in the last hundred years, and the question is being forced upon the family of nations why it is that questions of honour between nations cannot now be settled as questions of honour are settled by individuals.

"In point of fact," he said, "there is nothing unpractical in the suggestion that Great Britain, the greatest naval Power in Europe, the United States, the greatest nation in the New World, and Japan, the leading nation in the Far East, should form a federation in the interests of peace. It should be understood emphatically that such federation would not be formed against the other nations. On the contrary, these three great powers are admirably situated to take the initiative to secure such a federation of the world as Mr. Roosevelt suggested."

IN face of the statistics of the terrible loss of life due to accidents in mines, the proposals which Mr. Winston Churchill outlined last week will meet with widespread public approval. It seems that up to seven or eight years ago there was a steady decline, but since then the rate of mortality has remained stationary, and at the present time as many as 1,000 men and boys are killed every year. Clearly, as Mr. Churchill said, there is a case "for breaking new ground and setting up a higher standard." The proposals include a large increase in the number of Government inspectors and a wide extension of life-saving appliances. The recent disaster at Whitehaven has made it imperative that there should be no delay in dealing with the matter.

* * *

THE annual meeting of the trustees of Manchester College, Oxford, which was held last week, had several encouraging features. Lord Airedale's address, which we print in full elsewhere, was unusually stimulating in the simplicity of its personal memories and the sagacity of its outlook. The chairman of the committee was fortunately able to announce the admission of several students of ability, who will enter the College for the full course. The two vacancies on the list of Visitors have been filled by the appointment of the Rev. J. Wood, of Birmingham, and Professor Gilbert Murray. Mr. Wood is a veteran in the wisdom of life and experience of the ministry, to whom the College is indebted in many ways already. Professor Murray takes the place of the late Dr. Edward Caird, and the College may consider itself fortunate that one of the most brilliant scholars and writers of the day is willing to show, in this public way, his sympathy with its principles and the liberal spirit in which it carries on its work.

* * *

THE appointment of the Rev. D. C. Simpson to be Reader in Hebrew and Old Testament literature at the College is also a matter for sincere congratulation. It is very desirable that the students of

Manchester College should have the advantage of the best scholarship and teaching which Oxford has to offer, without regard to confessional limitations. In selecting one of the most brilliant of the younger tutors of the University, not as a full member of the staff, but as special lecturer, the college is simply pursuing the policy which has proved so successful in the choice of the Dunkin lecturers in sociology.

* * *

LAST Sunday the Rev. S. A. Tipple retired with characteristic modesty and quietness from his long and fruitful ministry at Norwood. Mr. Tipple has been at Norwood for fifty-five years, and though he has never been a popular preacher in the ordinary sense of the word, his influence went far through the men and women, John Ruskin being one of them, who looked to him for spiritual help and illumination. His one volume of sermons, "Sunday Mornings at Norwood," published in 1883, has been treasured by many readers with an instinct for the best things in religious literature. We know one copy with favourite passages deeply scored by a minister of very kindred spirit.

* * *

THE mighty gathering of 80,000 people which has assembled this week on Mow Cop, in order to celebrate the centenary of Primitive Methodism, recalls the early days of the evangelical revival. If in one sense it was a commemoration, it was even more significant as a prophecy. It proved that the flame of a conquering conviction still burns in the hearts of the common people, and that the simple surroundings of the camp meetings have lost none of their attraction. The Primitive Methodists have depended less than most of their fellow Christians upon elaborate organisation or a strictly enforced theology. While shaping their religious life under the influence of the traditional evangelical scheme, they have always remained true to the appeal to experience and the devotional spontaneity, which springs from a vivid trust in the living energy of the Spirit of God.

TOWARDS EDUCATIONAL PEACE?

THE proposals issued by the Executive Committee of the Educational Settlement Committee, with a view to a re-settlement in English elementary education, are worthy of very close and sympathetic consideration. They represent the result of careful study of a subject which bristles with difficulties, by a body of men and women possessing among them a large fund of expert knowledge and practical experience; and they are at the same time removed as far as possible from the suspicion of partizanship and interested points of view. Whatever difficulties, theoretical or practical, which a close study of them may reveal, they at least recognise the impossibility of imposing a principle of rigid uniformity upon the existing situation in the name of logical consistency. Problems left to us by history, and involving the delicate adjustment of conflicting loyalties, are not to be solved on broad national lines without compromise. That these proposals are based frankly upon compromise is to the credit of their sanity. The question is, whether the compromise is close enough to the real facts of the situation, conciliates opposition, and secures future progress with sufficient reasonableness to provide a working basis for reform.

The object of the Committee is stated quite plainly in the following terms:—"To promote and maintain religious teaching as an integral part of the national system of education, and to work on non-party lines for an educational settlement which will respect all forms of conscientious belief." The plan proposed is that in all parts of the country, elementary schools under public management should form the groundwork of the national system of education. In urban areas it would be possible to permit alternative types of school, but in what are known as single school areas the one available school must be under public control without any association with a particular denomination. Whether existing schools in these areas should be transferred or not must be a matter for voluntary agreement, for the compulsory surrender of buildings which are often "an indispensable part of the parochial equipment," would be "to inflict an injustice upon great societies whose hearty future co-operation in the work of national education it behoves the State, on grounds of public policy, to secure."

It is further proposed that religious teaching should be recognised as an integral part of school life, and that in cases where the Local Authority itself provides the instruction "the teaching shall consist of instruction in the Bible and in the principles of the Christian religion, and shall include instruction in personal and civic duty." Facilities are to be provided for the atten-

dance of children at religious instruction outside the school buildings, but during the hours of compulsory school attendance in accordance with the wish of their parents. But this need of special and distinctive religious teaching would be met, generally speaking, by the recognition in urban areas of schools of varied type. The denominational principle is to be maintained wherever it corresponds to a real public demand on the part of the parents, and these denominational schools, it is pleaded, must be recognised frankly as an integral part of the public system, and be entitled to aid from the rates on the same scale as council schools in the same area, because they are doing "work of a corresponding excellence and of like service to the community."

We have been anxious not to judge these proposals precipitately, or to overlook the good points which they contain and the admirable temper in which they are conceived, but we are bound to confess that any promise of peace which they hold out to our distracted educational world appears to us to be quite illusory. We say this chiefly for the following reasons. The whole scheme is dominated and controlled by the thought of the warfare of the Christian sects, and not primarily by interest in education. That we consider quite fatal. It is to subordinate the supreme business of the State to the preferences and aims of theological groups, and to permit these groups to lay down the conditions on which they will allow children to be educated. Once the State has refused to recognise a conscientious preference for illiteracy, it assumes responsibilities which it cannot share on terms of equal partnership without weakening its own authority. This is a principle which must be recognised quite clearly before education can be treated with honour as a matter of common concern, or there can be any talk of honourable compromise. The whole theory of private bargain between interested parties must be driven off the field. The proposals before us advance a long way in this direction when they lay it down that there must be a public school within reach of every child, but they stop far short of a genuine acceptance of education as something so good in itself that the conscientious objector, who has scruples about arithmetic except in an atmosphere of religious dogma, is reduced to the position of an anarchist who makes futile private claims against the majesty of the State.

The protesting parent with a sensitive conscience has played a large part in our education controversies, and he is treated in this new scheme with the deference due to one of the determining factors in the situation. But does he really exist, we do not mean in sporadic two's and three's, but in large groups? This is a question which needs to be faced quite frankly.

He is, we believe, to a large extent a figment of the clerical imagination. At a time when every church is deploring the defection of its members, and the widespread indifference of the mass of the population to organised religion, it would be strange if there were any strong demand for conflicting denominational dogmas in the schools. Without this demand most of the difficulty falls away, and its existence, so generally assumed, has never been proved. It is certainly very significant that the keen fighters in this controversy are not the parents or the teachers, but the clergy. These proposals err, in our judgment, in allowing far too much weight to the preferences and scruples of the clerical mind.

Finally, we have to ask ourselves whether we are prepared to place our educational system in the primary schools outside the general movement of thought in most enlightened modern states. It would be strangely inconsistent to do anything to entrench denominational influence in the people's schools at the very time when we have almost banished it from the universities. As the report we have been discussing points out, "the school buildings are often an indispensable part of the parochial equipment." Here is the real crux of the difficulty. It is not in the first instance a question of conscience, but of the conservative instinct to keep things as they are, and to preserve intact a useful and familiar part of the parochial equipment. It is the kind of resistance with which all reformers are familiar, but everywhere and in all departments of life it has to yield to the spirit of progress and the demands of the new time.

And this is what has been happening in England in recent years to a far greater extent than many people suppose. On this subject Mr. A. J. MUNDELLA wrote very forcibly in the *Nation* last week. After describing the two systems which exist at present side by side, he says: "One system is waning, and the other grows. Forty years ago, practically every school in the land was under the 'tyrannical' system; to-day, four-sevenths of the children are under the other system of democratic freedom. Some of us, who look at the problem from inside the schools, look forward to the day when almost every school will be free to serve local needs and desires without interference of the dead hand of trust-deeds or the living hand of ecclesiastical control. Seeing that in England, where sects are so mingled, practically every school contains children of different denominations, this is the only possible solution." We confess that we anticipate far better results from the gradual acceleration of this process, the steady and, as it seems to us, inevitable growth of a public system, emancipated from sectional interests, than from the promises of peace held out to us by the proposals of the Educational Settlement Committee.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

IS IMMANENCE THE RIGHT WORD?

WE have to make the attempt (if "Liberal Christianity" is not to take its place among many other abortive adventures of the past) to wrest the secret of "Immanence." It is one of the master-ideas of the modern movement of thought. It can, properly used, be a purifying and regenerating influence in theology, sweeping away masses of superstition. But it must not be distorted out of all shape and proportion. An unskilfully used weapon may turn in the hand of the wielder. The nobly spiritual teaching of Immanence—divine philosophy—may unwittingly "push beyond her mark," and be ancillary to an unspiritual monism.

Hosmer gives us the practical outcome of the teaching:—

We ask no more, made lowly wise
For miracle and sign;
Anoint our eyes, that we may see
Within the common, the divine.

This kind of emphasis on finding God in common things—in Monday business as well as in Sunday worship—in social reform as well as in liturgies—in the statue of Tennyson at Lincoln holding the little flower in his hand, as well as in the cathedral behind him—is readily recognised as one of the main impulses of our time. Nor is it denied that such ideas have an immense light to throw on the *needs* which modern theology must strive to meet in its effort after reconstruction. What must be denied, however, is that "Immanence" can itself supply any constructive suggestions. It can point to history, and so point us away from miracle. It can tell us that we have to do immediately with man, and through him learn more of the divine. But it cannot show us how to re-interpret history into a transfiguration, or re-illumine man with divinity. Take, as an illustration, Mr. Capleton's remarks in last week's *INQUIRER*, in the very beautiful and convincing passage in which he speaks of the helpfulness of the thought of God's Immanence. I can subscribe to every word of that passage. The thought of God's Immanence, *when you have acquired it*, certainly is helpful. But how is it acquired? In this way. We have long been accustomed to hear of God's wonderful ways, shown in miracle and sign, in the transcendent Christ, in the victories of the Church. Then, as insight grows, we come to see that God dwells not only in these extraordinary facts, but also in all life and all fact. This discovery is generally accompanied by an access of bewildering joy—a sense of enormous liberation. None the less it is true that this joy and emancipation arise from a sense of contrast. It is the background of the Transcendent which makes the fact of Immanence stand out in such strong relief. The value of the discovery is not expressed in the statement that God is Immanent.

It is expressed in the statement that the Transcendent God is also Immanent. The God of Christ is also our God; and the obvious conclusion to be drawn from this is, that the first thing to make sure of is not Immanence but Transcendence; for it is Transcendence that provides the starting point and remains the test and background of the whole experience just described.

The practical bearing of all this has been recently shown by the fortunes of the League. Mr. Campbell at the outset laid so much stress upon Immanence, that many members actually took him at his word, and preached with great vigour that the secular is the religious, that social reform is *identical* with worship, that the only God we know is the human Ideal. Well, Mr. Campbell now finds it necessary to pull up sharply, and all over the country people are saying that they must have misunderstood him from the first, and that he seems to want to expel them. Of course they misunderstand him still, now that he is reminding them that the League is, first and foremost, "spiritual" in its aims. But just as certainly they misunderstood him at the beginning. It was his Immanence theory that led them astray. Bad philosophy does not often bring such a swift Nemesis!

If we find, then, that we must turn our efforts towards a rehabilitation of Transcendence (and I am glad to have the support of Dr. Stanley Mellor on this point), it will not be (as Mr. Capleton seems to fear) because we do not believe in Immanence, but because we have won a new insight into the real and only conditions upon which Immanence can be a true faith. We see, for example, how unfortunate it was that Mr. Campbell followed Dr. Martineau in translating "*the Incarnation*" (the orthodox dogma) into "Universal Incarnation," not perceiving that this is an evisceration, not an evolution, of doctrine. It is something like levelling up all the mountains of the world to the height of Mount Everest, in order to say that they are all the highest mountains. A *tour de force* by means of which the dogma, which said that all other men were unlike Jesus, is made to enounce that all men are like Jesus, is indeed a piece of theological agility that will long be remembered. There wants but one more step to complete this strange transformation. This step is taken when we are brought to identify this Universal Incarnation with Immanence; and then, as Dr. Mellor confesses in his letter, "God lives in the universe, and has no life outside it," and (if I understand Dr. Mellor correctly) there is no place left for Transcendence; "the universe is not only with God but *is* God." So we see how the "Incarnation," which began as a revelation of the Transcendent, ends by showing us that there is no Transcendent at all.

It is clear to me that there is something wrong about all this reasoning, and I find the mistake to be in taking verbal similarities for real identities, and concentrating attention upon intellectual doctrines instead of upon the religious experiences which gave rise to them. The ancient experience which made men call Jesus the Incarnation of God was a vastly different experience from that which makes men say that God is Immanent in the world. Men found God in Jesus because they

did not find Him in the world at large. In fact, as I have remarked, the one experience is the contrast and background to the other. But agile theologians overlook this and content themselves with the one generalisation which verbally covers all, "Incarnation." No such mistake is made by Theodore Parker, who kept to the root of the matter and distinguished between Immanence and Incarnation (Discourse, Bk. II., Ch. ii.): "If infinite, God must be indivisible, a part of God cannot be in this point of space, and another in that; his Power in the sun, his Wisdom in the moon, and his Justice in the earth. He must be wholly, vitally, essentially present in each point at any one moment of time as at any other." (In this and in what follows Parker takes up the position I took in my last paper as to "Degrees of Immanence." He then passes on to the separate "incarnations" of God.) "Now, to go further, if this be true, it would seem that the various objects and things in Nature were fitted to express and reveal different degrees and measures of divine influence, so to say; that this degree of manifestation in each depends on the capacity which God has primarily bestowed upon it. I will not say there is not, in the abstract, as much of divine influence in a *wheat-straw* as in a *world*. But in reference to ourselves there *appear* to be *various degrees* in it. The rock...the lions...these incarnate and make visible all of God their several natures will admit." (In the next chapter he applies the same to man.) "If God is immanently active, and thus totally and essentially present, in each corner of space, and each atom of creation, then is he as universally present in all Spirit.. The Infinite God must fill each point of Spirit as of Space."

Even Martineau, when he was explaining his own peculiar philosophy of God's relation to the human soul, and was not thinking of theological accommodation, went clear away from the misuse of Immanence as a synonym for Incarnation or Revelation. Thus, in reply to the objection against his teaching of Immanence in nature, but not in man, "are we then to find Him in the sunshine and the rain and to miss Him in our thought, our duty, and our love?" Martineau says. "Far from it; he is with us in both; only in the former it is his *immanent* life, in the latter his *transcendent*, with which we are in communion" (Life, II. 458). This is a striking statement: it is the *transcendent* God who is *revealed* to us: God is incarnate in us so far as transcendent, not immanent. It is the transcendent God with whom we have to do. And, to take one more illustration, Dr. Edward Caird finds the distinction between Mysticism and Pantheism in this, that to the former God is transcendent, and not to the latter; for "the principle of unity in the world must necessarily transcend the whole of which it is the principle." The mystic's knowledge of God was a knowledge of the Transcendent. And perhaps we may now take it for granted that Immanence is not to be identified with Incarnation, or that which is revealed; for Mr. Capleton admits the difference between Immanence and Revelation, and says of incarnation that it is far less spiritual than Monism;

and Dr. Mellor virtually admits the distinction when he recognises that the divine is immanent in any part of the universe taken in its context and relations.

The Immanence-Incarnation theory, then, is proved to be a false start, and we must begin again in another direction. Before we can get any sense of Immanence worth the name we must have a strong background of transcendence. Before we can find in the common the divine we must know what the divine is that we seek. Before we can say Monday is as holy as Sunday, Sunday must show us what holiness is. All this means that we have to re-discover and re-interpret the unique and the absolute in our world of humanity and history.

W. WHITAKER.

CORRESPONDENCE.

CONGO REFORM.

SIR,—Mr. Vandervelde's absence from Brussels prevented an immediate reply to Mr. T. S. Wicksteed's letter of June 7. On my friend's return, I submitted the letter to him, and his answer is categorical: all his correspondents in the Congo, whether Belgian or British, officials, visitors, or missionaries, report a decided progress.

The full proof will be given in a volume Mr. Vandervelde is preparing for the press, and of which he kindly gave me an instalment by reading me several passages from which I have drawn the following information.

The annexation of the Congo produced at once, even before new official measures were taken, a relaxation of the previous barbarous system. Every one in the colony, officials and natives, understood that a new order of things was dawning, and all commenced to act accordingly.

Laws which had existed, but had been kept in abeyance by the greed of rubber, became effective and repression followed cruelty. In the Busira concession, where the report of Dr. Dörpinghaus showed such a grievous state of affairs, one agent has been condemned to an imprisonment of two years and a half, and other sentences are imminent. In the Kasai concession, magistrates have gone from place to place and sixty prosecutions have ensued.

As a result a Belgian correspondent from Leopoldville writes that very little rubber is collected in the Abir and Mongalla concessions; and what is brought in by the natives is the produce of their free labour. The two missionaries, Messrs. Sheppard and Morrison, for whose defence before the Court of Boma Mr. Vandervelde undertook his second journey to the Congo, agree that there is a serious improvement as regards forced labour. "I am happy to say," wrote Mr. Morrison on March 28, "that there is no more compulsory collection of rubber in the country of the Bakubas." A well-known English lady, whose name I cannot give without her permission, and who is travelling at present in the Congo, writes to Mr. Vandervelde to say that from past reports she expected to meet with atrocities at every step, and she expresses her astonished satisfaction at finding things quite different.

The English public seems to have lost

sight of a letter written by the Rev. John Harris to *The Times* at the beginning of April. The translation appeared in the Belgian *Patriote* on April 10. Mr. Harris, who was one of the most vehement opponents of the old régime, mentions information received from three of his correspondents in the colony. One of them, who is in a remote part, writes: "Things are worse here than I have seen anywhere." (I cannot quote textually: possessing only the French translation, I am obliged to retranslate. But your readers can easily obtain the original). His other two correspondents give a very different account. One speaks of a general improvement and of a rapid rise in the birth rate. The third says: "Every one seems to be in a very prosperous condition. I have never seen so much food in the Congo as at present. . . . The people come in crowds to the market on Saturdays, bending under their loads, and it does one's heart good to contrast the present with the past. . . . The people seem happy and contented. There are multitudes of little children, abundance of food, good roads between the villages, and everywhere the people are fat and flourishing."

Now all this has taken place spontaneously, before the official abolition of forced labour. Further progress may certainly be expected when in a few days, on July 1, forced labour will be abolished by law in a large part of the country. I have before me as I write a tri-coloured map showing the three sections in which forced labour will be abolished successively within the next two years. The first covers more than half the country: all the south from the Katanga to Boma, and an important strip up to the north along the Congo and the Ubanghi rivers.

No doubt, the Secretary for the Colony, Mr. Renkin, backed by the financiers and the holders of Congo securities, is not in a very great hurry to reform. No doubt, also, he and his party were maintained in power on May 22 by the vote of all those who had reason to dread a slump in Congo securities, should a reformer like Mr. Vandervelde become Colonial Minister. But is it only in Belgium that social justice is retarded by those who make their own private interests paramount? As I have shown, the spirit of reform has already overcome to a certain degree the resistance of the banking and commercial world; and, as Mr. Wicksteed well says, there is an "increasing number of the Belgian people," Catholics, Liberals, and Socialists, who are resolved to put an end to all abuses. I repeat, not without knowledge, that the present king is decidedly in sympathy with the reformers. Of course, the evil which has been the work of years cannot be destroyed at a blow; difficulties must be taken into account, and especially the real progress already accomplished must not be overlooked and denied.

A few years back, when racial passion was violent here, I incurred some obloquy by defending publicly in Brussels the Conservative Government of Great Britain. Though an old republican and socialist, I spoke out because I considered the British Government was maligned and charged with responsibilities which in my opinion, now as then, ought to fall chiefly on other shoulders. To-day a sense of duty con-

strains me to change sides, and defend Belgium against the unjust exaggeration of a large number of English people. I believe these accusations are sincere and well meant on the part of Unitarians and other vindicators of the rights of the natives. But in some quarters, I am afraid, the desire for justice is not unmixed with a hankering after revenge for injuries in the past.—Yours, &c.

JAMES HOCART.

Brussels, June 20, 1910.

A RARE BOOK.

SIR,—May I venture, through you, to ask any of your readers who is fortunate enough to possess "The Shorter Catechism revised, and rendered fit for General Use," by the Rev. James Strong, of Ilminster (about 1736), to be kind enough to lend me the little book for a few days? It is not in the British Museum, nor in the Bodleian, nor Dr. Williams's, nor the library of this college.—Yours, &c.

J. EDWIN ODGERS.

Manchester College, Oxford, June 21, 1910.

THE MISSIONARY CONFERENCE.

SIR,—Kindly permit me to make known through your columns that the next meeting of the Missionary Conference, to be held on June 30, will be the fiftieth annual meeting following its establishment in 1860. It is open to any of our ministers to become members on payment of a yearly subscription of five shillings, and its chief object is to bring its members together in Manchester, on the Thursday following the day for the public examinations of the U.H.M. College, and the meetings of the Ministerial Fellowship, for the purpose of deepening missionary interest and activity. The papers to be read at the Conference this year will deal with the subject "The Further Development of the Missionary Conference," and a proposal is to be made to establish a Missionary Sunday. Copies of the annual report will be sent to ministers making application.—Yours, &c.

W. R. SHANKS, Hon. Sec.

BOOKS AND REVIEWS.

SOME RECENT BOOKS ON IMMORTALITY.*

THE sciences of physics, psychology, and biology, have undergone considerable modification of late, and it was inevitable that they should be interrogated keenly as to the bearing which they now have on the supreme problem of human destiny. Belief in immortality is doubtless one of those things to which the great saying of Pascal especially applies, "The heart has reasons which the reason does not know," yet for some the heart's reasons are not altogether convincing, and we are all interested in what science has to say on the matter,

*The Science of Life and the Larger Hope. By J. E. Mercer, D.D. Longmans & Co. 3s. 6d. net.

Modern Light on Immortality. By Henry Frank. T. Fisher Unwin. 7s. 6d. net.

Modern Belief in Immortality. By Newman Smyth. T. Fisher Unwin. 3s. 6d. net.

Existence after Death implied by Science. By J. B. Hunt, M.A., B.D. Allenson. 5s. net.

whatever value we may individually attach to her dicta. In this astonishing universe there is always the possibility that science in response to her persistent knocking may find a door suddenly open on the unseen, revealing all that we so much yearn to know. Never was the expectation of such an eventuality livelier than it is at the present time, and already indeed there is talk of apocalypses, more or less credible or incredible. The books which are named below are not of the strictly apocalyptic kind; they have little if anything to do with mediumistic revelations; their arguments for immortality are based, as a rule, on the well-authenticated and generally accepted results of scientific investigation, including psychical research. They may not have succeeded in proving that there is a future life, but the ordinary reader will be well satisfied if, in view of the facts and suggestions which they bring forward, he finds it easier than before to believe in that life, easier to believe than not to believe; and this, we think, will be the case.

The most startling change that has come over science recently is, of course, the substitution of the vitalist for the mechanical theory of matter. It is the thrilling electron rather than the dead and indivisible atom that we now conceive to be of the very essence and substance of things. Dr. Mercer, in his instructive volume, insists more particularly on this vitalist conception and on some of its implications. He accepts, moreover, the definition of life as a directive agency, the definition being in his view necessitated by the fact that cells precisely similar in character are made use of to fulfil the varied functions, and to build up the innumerable forms of organic existence; and he argues that this directive agency is not limited in its operations to the world which we see, but, on forsaking its present forms, embodies itself in other and supersensual ones. The caterpillar becomes the chrysalis, and the chrysalis the butterfly, but can we be sure that the butterfly state is the final one, that there is no subsequent, and as yet unknown mode of being? "I am not prepared," says Dr. Mercer, "to grant that the butterfly existence terminates with the death of the butterfly body. I see no reason for thinking that because its entelechy, its soul, or what you will, has forsaken a special body, that therefore it has ceased to exist as such. My faith in the continuity of nature is far greater than my faith in my own power either of observation or of reasoning."

On the point as to the after life of the lower creatures, Mr. Henry Frank differs from the writer first mentioned; indeed he holds that even of the human race only certain individuals will be capable of continued existence, those, namely, who have evolved a personal consciousness over and above the mere consciousness of animal activity. Mr. Frank's is the largest and the least satisfactory of the books under notice, and we think he might wisely have omitted a great deal of irrelevant, and some highly disputable, matter, in order to make room for those psychological facts to which he promises to devote a supplementary volume, and by the aid of which he hopes to substantiate his particular conclusions. Still, the book gives evidence of

much labour and learning, and speculative ability, and is worth looking into.

The volume by Mr. Newman Smyth is an eloquent and helpful little treatise. It is obviously the work of one who has fought his way through doubts and difficulties to an intellectual justification of the faith that is in him, "the irrepressible faith of man in his own survival value." Briefly, the grounds of the writer's assurance are: the idea of personality as a spiritual energy, and the difficulty of supposing that the soul which, in and through the body, lives in rich relationship with nature and God, can be permanently disinherited by the body's failure. In the remarkable cases of interrupted identity which occur in present experience, Mr. Smyth sees a reason for assuming that the self which at death disappears here, will reappear elsewhere.

Mr. J. B. Hunt has brooded long and earnestly over ultimate problems, and familiarised himself with the scientific data that bear on their solution. He discusses very acutely, and in a most interesting manner, the nature of human personality; and he bases his belief in its survival of the body on what he regards as the implications of science, and more especially of psychological science, which, he says, "assures us that beneath our ever crumbling consciousness, there exists other consciousness. This other consciousness apparently is not a simple thing, but multiple, and stratified. And these manifold layers of mind are not restricted in their operation as our work-a-day mind is. The subconscious is not conditioned by time and space in the same way as the conscious, but sometimes joins issue with the subconscious in others afar off, and, for all we can tell, may continually be so doing. It thus suggests another world to which we all belong, although we may not enter there by sensational knowledge."

THE STORY OF OLD TESTAMENT CRITICISM.*

In a small handy little volume of 150 pages Dr. Duff, Hebrew professor of the Yorkshire United Colleges, has given us a history of Old Testament Criticism. Its scope extends from the earliest Old Testament compilations, i.e., the Jahwist narrative of about 900 B.C., to the present time; and its main object is to show that the Jewish Scriptures were never regarded as so sacred that none dared to alter them, and thus in effect seriously criticise them. To cover so vast a period of nearly 3,000 years Dr. Duff has necessarily been compelled to be sketchy, yet this small book is crammed full of information of the most valuable character. He traces the growth of and changes made in Hebrew literature by the composition of those parts of the Bible which we have learned to know by the symbols J.E.D. and P., and their compilation in a more or less connected whole. He shows the purpose that each had in view, and how these successive aims were the expression of religious growth of Israel's religion, and the means of popular instruction therein. The works of the great prophets are presented to us in a critical

* The History of Old Testament Criticism. By Professor Archibald Duff. Watts & Co. 1s. net.

review, showing the freedom with which their prophecies were treated, and the psalm-making activity of later Judaism. We have then described the free treatment of the Scriptures by the great Churchmen of Christendom down to the settlement of the Canon in the time of Jerome, about 400 A.D., from which time onward freedom of treatment of the Scriptures was so restrained as to be practically extinct.

Passing over the interesting account of the work of learned Jews in Europe subsequent to the destruction of the far Eastern schools of Mesopotamia down to Spinoza, we have the story of the gradual unravelling of the old combined narratives; and a fine story it is of patient scholarship, pursued under every disadvantage of illiberal prejudice, until our simplest students are enabled to perceive the real development of that far away religious life of Israel. The confusion of diverse ideals, the appearance of contradictions of statements respecting God, and the presentation of low morals in ancient times, need now cause no pain or surprise. The unfolding of a great spiritual drama which includes the mean Jacob and the peerless Christ is at length brought into line with what is now felt to be historically reasonable.

Perhaps Dr. Duff's notion of ancient criticism is fairly within the range of its etymological meaning of judgment; but it is somewhat divergent from what is now understood by that term. We had thought that not a few of the changes that he reviews with such fulness of knowledge were intentional instruments of desired reforms. And though the changes effected in the Scriptures for this end must have involved judgment, it must also have involved something else to which we should hardly like to give a name. However, let it be criticism if he so will; there is much material supplied by aid of which the reader can judge for himself. It is refreshing to observe the frank recognition of the great services of Marcion—one of the most hated of all the opponents of the growing tyranny of ancient orthodoxy—and the admiration expressed for Spinoza, the father of modern criticism. Colenso also has Dr. Duff's warm appreciation. And, finally, the volume contains portraits of some sixteen men to whom the Church is indebted for splendid work in the interpretation of the Old Testament Scriptures. A valuable bibliography completes this noteworthy handbook, which may be most heartily commended to all students of the greatest religious book of the world.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Frederick William Maitland: H. A. L. Fisher. 5s. net.

MESSRS. CONSTABLE & Co.:—Personal Power: William Jewett Tucker. 6s. net.

MESSRS. C. GRIFFIN & Co.:—Electrical Theory and the Problem of the Universe: G. W. de Tunyelmann, B.Sc. 15s. net.

LIBRAIRIE FISCHBACHER:—Problèmes de la Libre Pensée: A. M. Bertrand.

MESSRS. PUTNAM'S SONS:—Above Life's Turmoil: James Allen. 3s. 6d. net.

MESSRS. W. RIDER & SON:—From Passion to Peace: James Allen. 1s. net.

MISCELLANEOUS.

The Animals' Guardian: Live and Let Live, a Play in one Act. 6d. net.

Friendly Relations between Great Britain and Germany: Edited by F. Siegmund Schultze.

FOR THE CHILDREN.

THE STONES OF LOST CHANCES.

(AN ALLEGORY.)

AN Angel walked upon the earth at sunset.

The boys and girls at their play heeded him not, save for one fair child whose pure spirit shone through her sweet dreamy eyes. At all times she seemed to understand more than her companions did. When they said the wind was blowing, she would reply that the Creator was speaking to the trees and flowers; and when they complained that the rain shower interfered with their games, she gently bade them remember that our Father in Heaven was caring for the grass and corn.

When the Angel passed, in his soft silvery grey garments, the others said "a mist is coming," but the child knew it was one of the heavenly messengers who sometimes come amongst us, and she rose and went to meet him, and the Angel smiled and took her by the hand and led her with him.

The way he took lay at first through meadows, and, as he walked, the child noticed that he looked carefully on either side of the path. A stream ran rippling along, its tiny wavelets reflecting the glow of red which was dying away in the west; flowers grew on its banks, and trees rustled and murmured in the evening breeze. The angel seemed to rejoice, and the child heard him whisper words of praise to his Creator who had made all things in nature so sweet and fair.

Presently the path led them through the haunts of men, and now there were often stones in the road, large and small, rough and smooth, and the Angel's beautiful face grew grave and sad. He stooped from time to time and appeared to examine a stone attentively.

"What do you see on the stones?" asked the child very timidly.

The Angel looked tenderly down at her, and, seeing that she could follow his teaching, he replied:

"On each stone is engraved the name of someone, man, woman, or child, who this day has lost a chance of helping a fellow creature, whether by deed or by merely giving a kindly word or smile."

"Then, were not the stones here before to-day?" inquired the child.

"Some were, some were not," said the Angel. "Many people pass along this way, as you know, and here are opportunities for all to give, if nothing more, at least a bright look and word of greeting to another in the road; but, alas! the greater number of chances are lost, not from wilful unkindness, but because all are hurrying, hurrying, thinking of themselves, and forgetting to spare a moment for the kindly word or act by which another is helped more than they ever know."

"What becomes of the stones?" asked the child again.

The Angel answered very gravely, "The names on the stones are written down on this tablet which I hold in my hand. The stones may remain in the path until each traveller's journey is completed; or they may change into flowers."

"How can that be?" said the child,

her thoughtful face suddenly lighting up with joy and hope.

"If those whose names are written on the stones," said the Angel, "make efforts to help others before the day is done, so surely shall their stones disappear from the path, and for each stone a flower will spring up; thus the road will be made smoother and more bright and beautiful for the travellers of the next day. Have you understood my meaning?"

"I think so," answered the child, her eyes shining.

"Then, return now to your home," said the Angel gently, "and tell to others the message I have this day given to you."

K. F. L.

MEETINGS AND SOCIETIES.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF THE SESSION, AND ANNUAL MEETING.

THE annual proceedings in connection with the close of the Session took place at Manchester College, Oxford, on Thursday and Friday June 16 and 17. An opportunity was taken on Thursday evening to bid a very cordial farewell to the Rev. W. E. Addis; while the proceedings on Friday were pleasantly varied by a river excursion to Nuneham in the afternoon, which was greatly enjoyed by the past and present students and their friends who took part in it.

On Thursday essays and papers were read by the students and sermons were preached by the Rev. A. C. Holden, M.A., Mr. E. S. Russell, and Mr. E. H. Pickering. Dr. Mellone, of Edinburgh, who assisted at the examination gave a short address, and spoke in high terms of the ability shown in the philosophical papers and essays.

THE ANNUAL SOIRÉE.

The annual College soirée was held in the library on Thursday evening June 15, when a large company of guests was received by the Principal. During an interval an address was given by the Rev. W. E. Addis.

The Rev. W. E. Addis on the Value of Theology.

In the course of his address Mr. Addis said he would always be proud of the fact that he had been connected with that college, because they had led the way where many other universities were now following. It seemed to him that people were everywhere awakening from the stupid dream that they could do without theology in education. A great many unwise things had been said about theology in the past. He knew quite well that theology was not religion any more than physiology was health, but that did not alter the fact that it was necessary to know those laws of health. They would often teach people how to avoid the things detrimental to health, and, what was more important, they would often lead men to understand the best means for keeping in health, and so it was with theology. Theology taught men the meaning of the words they used, and enabled them to understand how ideas grew up. Theology saved men from a mere blind

acceptance of old ideas, and it kept them also from a rude and ignorant iconoclasm. Rightly did their Roman Catholic brethren call theology the "Queen of Sciences"; only where they went wrong was in forgetting that theology, if she was to be the Queen, must be free to face the facts as they were. He had been learning something about the University of Liverpool, and found that there was no theological faculty there at all. That was an extremely irrational notion, whatever view they took of the value of religion. Even if they accepted what seemed to him the incredible hypothesis of the materialists, or called themselves positivists, it would yet be necessary to study it as a power which had exerted a great influence on the minds of men and women in the past, and was still influencing them to-day; the study which explained that power, that influence, was what made up theology. Even Comte had admitted that religion would have to be taken into account in their consideration of the past. In a very great modern university like Manchester they had an excellent faculty of theology, where they recognised that no man could be called truly educated who did not know something of the history of Christianity and of the development of the different books of the Bible, who could not give some clear explanation of the main outlines of the Christian faith, and who had not some knowledge of the comparative value of other religions, though, of course, they would not all interest him in the same degree. A bishop of the Church of England said to him the other day that the clergy were bound by their ordination vows to study everything that cast any fresh light upon the Bible, adding that no vow was more necessary and none more frequently broken, and broken with a light heart.

Another point in which he thought Manchester College had led the way was in the matter of the teaching staff. They had laid down, and proved the possibility of it in actual working, that they should get the best man for any theological chair, irrespective of the particular doctrines he held, and provided only that he had some knowledge of the world, and could work with his colleagues and his pupils. Was it not significant that the ablest—he would not say whether it was absolutely convincing or not—but the most acute book written recently in defence of the historicity of the Fourth Gospel had been written by a former Principal of that college? (Applause.) He remembered seeing once a copy of the college magazine, in which the members of the college set themselves a paper in Comparative Religion. One of the questions was: Compare and contrast the different religious views of our professors. (Loud laughter.) He thought they had answered that question in the working of the college. (Applause.) After all, harmony was not obtained by repeated drumming of one note, but by a combination of different notes. (Applause.) The college was a vital organism, and there was no organism amid a handful of sand, where each grain fulfilled the same purpose, but they had an organism in the human body, where each limb had a separate work to carry out.

He had noticed also a tendency towards the blotting out of mere denominational lines of classification. Theologians were learning from one another, and men saw how impossible it was for any man to confine himself simply to the teacher of one church. Notably they were all indebted to the Presbyterian Church, to men like Dr. George Adam Smith. Of all the volumes of theological sermons published during the last forty or fifty years, of all the successors of Robertson, the greatest was Principal Caird, a Presbyterian, who, to the speaker, at least, stood out head and shoulders above all others.

Unity Among Theologians.

As a consequence of this new willingness to learn from men of other churches, they had a growing body of theology upon which they were all agreed. The layman was apt to say that, though he could get some general principles upon which all scientists were agreed, there was no common foundation upon which all theologians were agreed. Every year that taunt was becoming more and more untrue. Though the growing debt of the churches one to another rendered the retention of a faculty of theology in Oxford more and more impossible—(applause)—the hardship was less than it might be, owing to the very broad view many Anglican scholars and theologians took of criticism. On Old Testament questions there was a fairly general agreement among rational men. He was speaking the other day to a clergyman from South Africa—not the most enlightened portion of the Anglican Church—(laughter)—about Bishop Colenso. "Oh," said this High Church clergyman, "everybody agrees with Bishop Colenso to-day." Such a statement would have sounded incredible in the speaker's youth. Undoubtedly there were a great many questions upon which they hoped for more light—it would be a very melancholy thing if they had got to the end of knowledge—(laughter)—and probably there was no question upon which they hoped for new discoveries, new thought, and new suggestions; but at the same time there were certain general grounds upon which they were all agreed. Even upon such a question as the authenticity of the Fourth Gospel, he thought they might say that some common agreement had been reached; nearly all of them were agreed that it did not very much matter if the Fourth Gospel was not to be regarded as a historical narrative, because it contained the very deepest expression of what one might call the philosophy of religion. This growing unanimity among theologians was reflected in the Roman Catholic Church, where the theologians had carried to an almost dangerous point the unanimity of belief. Their hope was that ultimately this common indebtedness and common companionship might lead to some form of common worship, that union among theologians might bring also union of churches. But he confessed that it seemed to him a very long way off. They might agree upon theology without a common creed, but they could not have common worship without such a common creed. Ultimately, however, they hoped that in the future time the breaking down of the denominational barriers might lead

to a closer, deeper, and more real spiritual union among the churches. (Applause.)

A Farewell.

The Principal said that the sympathy with which Mr. Addis' remarks had been received relieved him of part of his duty, in so far as it concerned the audience. He felt, however, that they could not let Mr. Addis leave without offering him the thanks of his colleagues in that college. That was the last occasion on which Mr. Addis would address them as a member of the staff of the college, and those who had worked with him had to acknowledge what they owed to him; they had been indebted to him in different ways, probably, and in different degrees, and the speaker thought he was perhaps the greatest debtor of them all. By the generous sympathy with which he had interpreted their actions, by his broad knowledge of all sides of life, and by the special scholarship with which he had enriched the college life, he had made himself precious to them all. (Applause.) They had rejoiced in the distinctions which came to him from time to time in the way of invitations to take part in different examinations as the representative of that college, and they had all felt that it could not be very long before he was called to some high post in the communion which was the one of his more particular choice. They felt that both by his high personal character and by his brilliant gifts as a preacher and teacher, he would well follow his illustrious predecessors, and they desired to wish him every success and happiness in his London ministry. (Applause.)

Mr. Addis briefly thanked all the members of the college for the kindness with which they had treated him during the time he had been there. If he had chosen his own ideal position, it would not be that of a London clergyman, but that of curate of All Saints', Oxford. His work there had been a most delightful mixture, and he was glad to hear that the City Rector was going to deliver a course of lectures for them next term; his late Rector was not the first clergyman of the Established Church to show a keen interest in the welfare of that college, and most assuredly he would not be the last. (Applause.)

ANNUAL MEETING OF TRUSTEES.

The annual meeting of the trustees was held in the Library of the College on Friday, June 17. Lord Airedale, the president, took the chair, and, in addition to the members of the College staff, Mr. Grosvenor Talbot, honorary treasurer, and the Rev. H. Gow and A. H. Worthington, the honorary secretaries, there were present, among others, Sir J. W. Scott, Messrs. C. S. Jones, A. Nicholson, J. Dendy, H. P. Greg, Dr. Harris, W. Long, and the Revs. J. Harwood, F. K. Freeston, V. D. Davis, E. I. Fripp, Collins Odgers, P. H. Wicksteed, Joseph Wood, and W. H. Drummond.

The Annual Report.

The report and accounts were taken as read. In the annual address special mention was made of the deep regret with which the committee have received the resignation of the Rev. W. E. Addis. In March last the committee offered a Daniel

Jones Fellowship, to which Mr. Speight, of Aberdeen University, has been appointed. Mr. Speight will devote himself to special study and research, and assist Dr. Carpenter in New Testament teaching among the junior students of the College.

The Arlosh trustees have undertaken the expense of a holiday home for the students during part of the long vacation in the Lake district. The home will be under the management of the Rev. F. K. and Mrs. Freeston for the first portion of the time, and the Rev. E. I. and Mrs. Fripp for the latter part of the holiday. In their last annual Address the committee were able to announce that donations had been received which cleared off the accumulated deficit of £3,000. They also announced that towards the £600 per annum of increased income, which was necessary to meet the annual expenditure, they had received promises of new and increased subscriptions of £279 8s. 6d. Since then they have received promises of £118 8s. per annum, leaving £202 3s. 6d. still to be raised to make up the amount necessary to meet the yearly expenditure.

Special mention is made of the various courses of public lectures given in the College during the past session. Professor Henry Jones has delivered two series of lectures, which attracted large audiences. During Michaelmas term, the Dunkin lectures on the Reports of the Poor Law Commission aroused great interest. The Rev. R. L. Phelps, of Oriel, expounded the Majority Report, in four admirable lectures, to between 220 and 270 hearers. Mrs. Sidney Webb and Mr. Webb each gave two lectures on the proposals of the Minority, the largest attendance being 320. Other special courses have been by the Hon. W. P. Reeve, on "Colonial State Tribunals for the Regulation of the Conditions of Labour"; Mr. C. G. Montefiore, who kindly delivered his London Jowett lectures on "Some Elements in the Teaching of Jesus according to the Synoptic Gospels" during Hilary term; and the Rev. H. Gow, who gave six lectures on the Tate Foundation, dealing with the "Work and Ideals of the Christian Ministry." The report concludes with emphasising the completeness of the equipment of the College, and the need of more theological students to take advantage of all that it has to offer.

The Rev. H. E. Dowson, in moving that the Address of the committee and the statement of accounts be adopted and printed, spoke in warm terms of Mr. Addis as a teacher, and of his great personal influence among the students. He was also able to announce that the committee had appointed the Rev. D. C. Simpson, M.A., tutor at St. Edmund's Hall, as Reader in Old Testament and Hebrew for five years. The committee had also that morning admitted three students of high promise to the full theological course.

The motion was seconded by Mr. H. P. Greg.

The Rev. J. Harwood, without wishing to criticise the action of the committee, desired to call attention to the appointment of Mr. Simpson as a new departure. He feared that appointments of this kind might have some influence in discouraging scholarship among the old students of the College.

On the motion of Sir J. W. Scott, seconded by Dr. Odgers, Lord Airedale

was unanimously re-elected president for the ensuing year.

The two vice-presidents, Dr. Drummond and the Right Hon. William Kenrick, were also re-elected.

The Rev. L. P. Jacks, in moving the re-election of the secretaries, emphasised the great services which they had rendered to the College. They were less in evidence, but no less essential than the staff. He knew of no brighter example of unselfish service to a good cause. The business entrusted to them covered a very wide area, and was of a kind which could only be done by men of great ability and business experience. The duties were incessant, and really onerous, and in re-electing them it ought to be with a very deep sense of gratitude. The motion was seconded by the Rev. J. Harwood and carried.

The committee, the treasurer (Mr. Grosvenor Talbot), and the auditors were likewise reappointed.

The Rev. J. Wood moved the thanks of the trustees to the Principal, and the other members of the College staff. He said that this was a resolution which could never be expressed in terms too warm or too grateful. They all felt great admiration, and an almost unbounded sense of obligation. The churches and the wide religious and theological public also owed a debt to them for their devotion, their ability, and their power of inspiring the students.

The Rev. W. H. Drummond, in seconding, voiced the gratitude of the old students to the College, and spoke of the influence of its teaching and its breadth of view upon the whole tone and temper of their spiritual and intellectual life.

The Principal's Address.

The Principal replied on behalf of himself and his colleagues. "It is recognised," he said, "that this College is a place where matters of great public interest can be discussed with absolute fairness." He pleaded for adequate recognition of this wider work among the trustees, who must not judge the work of the College simply by the list of students in the report. Turning to the question of the appointment of Mr. Addis's successor, and the remarks which had fallen from Mr. Harwood on the subject, he said that Anglican teaching in the Old Testament was just as free as that of the College. In this department it seemed natural to look to one of the most brilliant scholars of the University. Mr. Simpson had been appointed on his merits, on grounds of proved ability as a scholar. At the same time, he desired to point out that he was appointed as a Reader, and his technical position would not be the same as that of the regular members of the staff. It was a new policy, but a policy in the right direction of breaking down barriers.

At the close of the Principal's speech, the students were called in, and received their certificates and prizes from the President. The proceedings concluded with the delivery of the following address by Lord Airedale.

Lord Airedale's Address.

I received a very cordial invitation from my old and valued friend, the Rev. Enfield Dowson, to allow myself to be nominated for the office of President of Manchester

College, and, having accepted the invitation, it has been my privilege to be elected; now for the first time I take my seat here.

In taking part in your proceedings, I do so with some diffidence, as I have not before this had any close personal associations with the management or the transactions of the College. My active business life and my chosen line of public service, have engrossed my time to the fullest extent. At the same time I do not imagine there can be many here present who have known Manchester College as long, or perhaps in earlier years as intimately as myself. It has all my life been in my thoughts, and has all my life been regarded with the deepest gratitude and respect. I was a student at University College, London, and a resident in University Hall from 1852 to 1854. During my residence in University Hall, first, Richard H. Hutton was the Principal; on his retirement, from illness, he was succeeded by Dr. Wm. B. Carpenter, who was a very kind and revered friend of mine.

In the Library of the Manchester College, which was then located in University Hall, I recall that I had, with other students, the advantage of attending lessons on Biblical history given by Dr. Wm. Carpenter.

Arising out of this association, I knew something personally of the Rev. John James Taylor, Dr. Martineau, the Rev. Dr. Sadler, and others, whose friendship only passed from me by death. I should like to take this opportunity to say how thankful I am that I was blessed with this good fortune which brought me under these influences. I have carried and recalled them through a long and a strenuous life.

What shall I venture to say to the members of the Manchester College, Oxford? I may be permitted to relate something of the personal experiences of one who is grateful that he came in very early life under the teaching and influence of those who governed and taught in the College, whose "original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines," is still consistently adhered to.

I am glad to have this opportunity to make just a few references to my early association with the College, its teachers and its scholars. It is so seldom one can venture to convey to our teachers what we feel of our obligation to them. My sympathy and deep consideration go out to the pastor and preacher who has coined his heart in words that he hopes will move his hearers to conviction, to emotion, and to action, but to which in the nature of things no immediate response can be made. To the speaker on other platforms a prompt response brings encouragement, acknowledgment, and inspiration. So I would now desire to take this chance of saying how happy I have been to have lived my life in the freedom and under the protection I have enjoyed through my membership of the religious community which I know owes so much to the founders, the professors, and teachers of Manchester College.

My memory brings back to me a long procession of good men, whom I have known and appreciated. You will realise

how long this may be when I tell you that I was the guest, at Richmond, of Dr. Hutton in 1852, and I accompanied him to the Sunday services at Carter-lane Chapel, in those far-off days. Then, at my own Mill Hill Chapel, I owe so much to Charles Wicksteed. It was by his advice that I had the happiness of living at University Hall. His simple Christian teaching, conveyed in that beautiful voice, left many lessons and sermons still imprinted on my memory. It followed on lectures on the New Testament, given in the old Mill Hill Chapel by Charles Wicksteed, that my father and my father-in-law, Mr. Joseph Cliff, both in their day notable men in Leeds, were led to join the Mill Hill Chapel Unitarian congregation.

As a record of the faith of those days, I recall and well remember Charles Wicksteed's personal declaration to me—"I believe that when I pass from this world Jesus will take me by the hand and say, 'Charles Wicksteed, I have been waiting for you.'" This came back to me not long ago, when I was presiding at a crowded meeting of another denomination in Leeds, a meeting largely of the working class. A great preacher held his audience hushed and spell-bound, saying, "I believe that Jesus Christ is now here in the midst of you." Who shall gainsay him, if he is free as we are to have and hold our own conception and understanding of what that presence may be. My membership of Mill Hill Chapel has been held under a pastor, a poet, a theologian, and a scholar. To each and all I owe much. But to my Church I owe above all the Freedom I have enjoyed—the Freedom from declarations of creeds or the record of changing convictions, the privilege to apply the enlightenment which growing knowledge has brought to us in our age of cultured and reverent research.

Our Mill Hill congregation was a very harmonious one, and no less so, from the presence of wide differences in schools of thought and gradations of acceptance of views of religion. I can recall those who had not relinquished the doctrine of the verbal inspiration, and the literal interpretation of the Bible and New Testament accounts of miracles and miraculous appearances. Though some of these conceptions have been changed and dissipated by reverent inquiry and exacter scholarship, they are there to remind us of the varied acceptance of beliefs in the world in which we move, of the life that lies beyond, and how disastrous it is to dogmatise, when our knowledge of the universe of matter and of intellect is always widening, and never so conspicuously as in these later days. We must realise how much we owe to the sanctuary we are to-day supporting and cherishing, adopting the declaration of Mill, "the fact remains that speculative philosophy which to the superficial appears a thing so remote from the business of life and outward interests of men, is in the reality the thing on earth that most influences them."

In a life called long, though the active part of it is but half a century, and to-day to me is but as a tale that is told, in moulding the most material of products, I have seen an absolute revolution in methods,

processes, and results. By new ways and new combinations we are applying the great sources of power in nature to the service of man.

To take another illustration of progress, from a review of the life of Galileo. Until only three hundred years ago, the numbers of the stars had been counted to five thousand or so at most. At a single bound the number was multiplied at least ten times by Galileo's revelations of the powers of vision with his telescope. The universe was immensely larger than had been supposed. I read lately somewhere of a meeting in Paris of the Astrographic Congress to report progress on the mapping of the heavens. The sky has been divided into 22,054 squares, and in each of these by photography, the stars are being mapped with minute accuracy. In all some 50 millions of stars will be shown. Oxford takes its share of the work in this mapping out. Astronomers are trying by this labour to record truth, and to enlarge the knowledge of the universe. Following this line of observation, I take an illustration of a speculation on the Taurus Cluster 120 light-years away from us. Lecturing on Star Drift, an astronomer says, "Perhaps some vast nebula has collected into stars as a cloud condenses into drops retaining at the same time its vast extension and its primeval velocity. Whence it came billions of years ago, and whither it is bound, it is idle even to speculate at present; we may be well content to have learnt of its majestic progress. He was wise who said the man of science, so far from being a hard and dry materialist, has, in these days, become a magician and a weaver of romance.

It is not in my power to develop this line of illustration so as to demonstrate the progress of learning and discovery in religious history and theology, so largely aided and advanced by students and workers of Manchester College. We know that men of this College have been, and also are now, leaders in criticism and research in theology. We have certain hope that equal progress will be attained in the knowledge of the laws which control human action and shape its destiny.

So we recognise it to be a solemn duty and a sacred trust, to uphold and extend this Home of Freedom where the searchers for truth in Theology may find rest and a Sanctuary.

THE VALEDICTORY SERVICE.

The usual Valedictory Service to bid farewell to the students who have finished their course was held in the College Chapel, on Friday evening. An impressive address was given by the Principal, and the Rev. E. I. Fripp, of Leicester, gave the welcome into the ministry.

Of the outgoing students, Mr. Pickering, the senior student, hopes soon to obtain an appointment, Mr. Russell goes as assistant minister to Ullet-road Church, Liverpool. Mr. Holden to the Unitarian Church at Acton, while Mr. Bose will return to India, to take up religious work among his countrymen.

The following is a list of the college prizes and awards:—

Daniel Jones Prizes: first grade, Messrs. Pickering, Russell, Rattray, Uchigasaki, and

A. C. Holden; second grade, Messrs. Bose, P. G. Holden, Hurn, and King.

Essay Prizes: Messrs. Pickering, Russell, Rattray, Uchigasaki, P. G. Holden, A. C. Holden, A. Hurn, and King.

The Rev. J. Wood of Birmingham, and Prof. G. G. Murray, Regius Professor of Greek in the University of Oxford, have been appointed visitors of the college in succession to the Rev. C. C. Coe and the late Dr. Edward Caird, Master of Balliol.

The Rev. D. C. Simpson, M.A., who has accepted the appointment of Reader in Old Testament and Hebrew, has had a career of quite unusual distinction at Oxford. In 1902 he won the Pusey and Ellerton Scholarship, in 1903 the Septuagint Prize, in 1905 the Kennicott Scholarship, in 1906 the Denyer and Johnson Theological Prize, and in 1908 the Houghton Syriac Prize.

THE KING'S ACCESSION.

ON Wednesday last His Majesty held a Court at St. James's Palace to receive addresses from certain privileged bodies on the death of the late King and his own accession to the throne. Among those presenting addresses were the Church of Scotland, the Presbyterian ministers in and about the cities of London and Westminster, the Three Denominations, the Society of Friends, and the Universities of Oxford, Cambridge and London. Each deputation was received separately, the English Presbyterians being placed between the Three Denominations and the Society of Friends.

Having previously met at Dr. Williams's Library, they proceeded in motors to the Palace. The deputation consisted of Revs. James Harwood and F. K. Freeston (secretaries), F. H. Jones (chairman of the meeting which voted the address), F. Allan, Geo. Carter, E. Daplyn, Jno. Ellis, A. Farquharson, Dr. Foat, H. S. Perris, H. Rawlings, C. Roper, W. H. Rose, F. Summers, W. G. Tarrant, Jno. Toye, and Wm. Wooding.

Mr. Harwood, as senior secretary, having been introduced by Mr. Winston Churchill, Home Secretary, read the following address, and then presented it to His Majesty:—

TO THE KING'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

We, Your Majesty's loyal subjects, this Body of English Presbyterian Ministers in and about the cities of London and Westminster, in the exercise of an ancient and much cherished privilege, desire respectfully to approach Your Majesty with the assurance of our deepest sympathy in the grief caused by the sudden death of Your Majesty's beloved Father, our late Sovereign, King Edward the Seventh.

Your sorrow is shared not only by every order and class throughout the kingdom, but, as has been so impressively manifested, by the whole civilised world. The same sympathy which our departed Sovereign so conspicuously and so constantly displayed in the troubles of his people now flows back to Your Majesty and every member of the Royal House in this season of bereavement. We earnestly pray that amid the shadows of sorrow in your home the Light which not of earth is born may give comfort and peace.

The sense of loss so widely felt is a measure of the blessings we enjoyed during the reign of his late Majesty. We recall with sincere gratitude the noble way in which he fulfilled the determination expressed to his first Council "to be a Constitutional Sovereign in the strictest sense of the word, and as long as there is breath in my body to work for the good and amelioration of my people." Each year, as it has passed, has witnessed to the devotion and success with which this truly royal aim has been pursued. We are especially thankful that in such rich measure he won the blessing

pronounced on the Peacemakers, and we rejoice to believe that through the influence he exercised and the confidence felt in his high character the cause of goodwill among the nations has been advanced.

We desire to assure Your Majesty of our loyal and earnest wishes on your Accession to the Throne, and we look forward with great hope under Your Majesty's sway to the continued progress of the Empire in all that makes for the true greatness of nations. Already Your Majesty and your gracious Consort, Queen Mary, are endeared, through your generous labours and sympathies, to a peculiarly domestic people. You have also enjoyed unique opportunities for becoming acquainted with your Dominions beyond the seas, and for thus drawing together by the bonds of a common allegiance and kindred memories, widely scattered peoples. That under the Divine blessing Your Majesties may together long be spared to see your family growing up in honour, and to enjoy the devoted attachment of a happy and loyal people, is our most earnest prayer.

(Signed) FRANCIS HY. JONES, *Chairman.*

JAMES HARWOOD,

FRANK K. FREESTON, } *Secretaries.*

The King then returned the following reply, which he handed to Mr. Harwood, who had the honour of kissing hands:—

"I thank you on behalf of the Queen and myself for your loyal and dutiful address, and I am deeply touched by the words in which you have given expression to your sympathy on the occasion of my beloved Father's death, and have testified to the grief which his loss has universally awakened.

Your appreciation of the way in which he did his duty for the good of his people and the cause of peace among the nations brings me a measure of consolation and encouragement in this time of sorrow. It is my earnest desire with God's help to labour for the unity, peace and prosperity of my Empire, to promote its moral interests, and to maintain the civil and religious liberty which is the basis of progress and of spiritual vitality."

Mr. Harwood then presented to the King the Revs. F. H. Jones and F. K. Freeston, who also kissed hands, after which the deputation withdrew, impressed with the evident sincerity and depth of feeling underlying the ceremony in which they had been engaged.

The same body also adopted the following address to Queen Alexandra, who, as she was unable to receive it in person, desired that it might be forwarded to her through the Home Office:—

TO HER MOST GRACIOUS MAJESTY QUEEN ALEXANDRA.

MAY IT PLEASE YOUR MAJESTY,

We, the Body of English Presbyterian Ministers in and about the cities of London and Westminster, desire respectfully to assure your Majesty of our sympathy in the sad event which has bereaved Your Majesty of a beloved Husband, and has left the nation sorrowing for a Sovereign, who enjoyed in a peculiar degree the loyal attachment of his subjects and the admiring regard of the whole world.

We gratefully recall the qualities of mind and heart which caused King Edward the Seventh to be regarded at once as the friend of the Poor and as a specially trusted Counsellor among those who exercise sovereign power in the world. His large sympathies, his kindly consideration for others, his genial humanity, his high sense of duty, his care for the interests of his own country, coupled with genuine respect for the feelings and needs of other countries, combined to give him a unique position in the world, which he always used for wise and noble ends. It is with especial gratitude that we remember the unceasing efforts on behalf of goodwill among the nations, which have

won for him the blessing pronounced on the Peacemakers.

We trust it may be some consolation in Your Majesty's great sorrow to know how widely it is shared; and also how sincere is the affectionate honour in which Your Majesty is held. The feeling which prompted the memorable welcome to Your Majesty on entering the land of your adoption has grown stronger year by year with the varied experiences, alike of joy and sorrow, that have befallen your Royal House. That Your Majesty and every member of your family may be sustained in this season of bereavement by the Heavenly Father, Who alone is sufficient for every need, is the heartfelt prayer of your humble and sympathising servants.

(Signed) FRANCIS HY. JONES, *Chairman*.
JAMES HARWOOD, }
FRANK K. FREESTON, } *Secretaries*.

THE UNITARIAN CELEBRATIONS IN HUNGARY.

A FORECAST OF THE PROGRAMME.

BY PROFESSOR G. BOROS, D.D.

It is extremely interesting to see that in the same year, when the first conference of Unitarian and other liberal thinkers is to be held in the great metropolis of Germany, the Unitarians and other liberal thinkers will celebrate the 400th anniversary of the birth of Francis Dávid, the first Unitarian bishop. This I find interesting, because it was in Germany where Unitarian ideas could not find a stronghold during the long three and a half centuries of their new life and struggle. But it is interesting, also, because Francis Dávid's intention was to establish a "Christian Church" pure and simple, without making any difference of race and country. Indeed, he had an idea in his mind of a union we are beginning to enjoy now. It was not his fault that no success crowned his endeavours.

The Transylvanian celebrations will be worthy of the time we are living in now. The order of proceedings has been arranged in co-operation with the Berlin Conference, so that those who wish to do so may be present at both of them. I shall speak of the Hungarian arrangements only, because the Berlin proceedings are already known. We expect that the party which intends to be with us in Kolozsvár will be able to start from Budapest on August 19 by a fast train in the morning at 7 o'clock, arriving at Rév at 2.12, and stopping there for an easy and most interesting short excursion. Leaving there by a fast train at 8.15 the same afternoon, the party will arrive at Kolozsvár at 10.30 in the evening. A dining car will be attached to the train, and at Rév a lunch will be served to the party. At Rév a most interesting cave and waterfall is to be seen, which was discovered only a few years ago. If the party should be large enough, a special train will be provided. We are told that from America 60 persons are intending to visit Kolozsvár. We have already notice from some 12 English ladies and gentlemen. It is most important that notice should be in hand either through the secretary, Mr. Bowie, or direct to Professor Boros not later than July 15. All those who write in this matter will please to write on the envelope "Unitarian Synod."

On the 19th a reception will be given at the railway station in Kolozsvár by the Unitarian church and the town of Kolozsvár. At the station, all whose names are known beforehand will receive a notice and a guide to take them to their lodgings.

Next morning (20th) at 9 o'clock the Synod will be opened. Bishop Ferencz will offer prayer, Baron Horváth will deliver the opening address, Hon. Kozma will read a paper on the life and work of Francis Dávid, deputies from home and foreign churches will speak, and their greetings will be acknowledged by the

Vice-President of the Synod, Hon. G. Ferete. Afterwards a public dinner will be given by the Unitarian Church.

In the afternoon at 4.30 the Francis Dávid Association will hold its 25th annual celebration, when the social side of Francis Dávid's influence will be the chief point of interest, together with the work carried on by the Association. The President of the Association, Baron Horváth, Prof. Boros, Miss Faugh, and the presidents of the district societies, and deputies of other societies will speak. Among these will be English and American ladies and gentlemen. This meeting is inter-confessional. It is intended that, in connection with the meeting, the Union of American, English, and Hungarian Women shall be established, in order to keep up a constant connection through their own societies, and thus help each other in their special work.

In the evening a conversazione will be arranged by the Dávid Association.

Next morning the Synod will be held. It opens with prayer by the Dean Dr. Boros, the Rev. Péterfi will preach, Bishop Ferencz will give an address, after which the newly appointed ministers will be ordained, and a communion service will be held. After this a dinner will be given by the Unitarian Church.

In the afternoon a few of the more interesting places of the town will be seen, and the party will take a rest in the public garden, where the different costumes of the country people will be shown. This will be arranged by the Carpathian Society. In the evening an English religious service will be held by the visitors in the College Hall. The order of the service will be arranged by Dr. Wendte and the Rev. W. C. Bowie.

Next morning an excursion will be made by special train to Gyulafekérvár, the residence of John Sigismund and his court preacher, Francis Dávid. The same day the Hunyad Castle will be visited, and in the evening the party will arrive at Déva, where the town will give a reception to the guests.

Next morning—the 23rd—the memorial stone placed in the castle where Dávid died will be unveiled. The castle is on the top of a high round mountain, from where the beautiful and picturesque valley of the River Maros is seen. After that a public dinner will be given by the town and the Unitarian congregation there. It is expected that the foundation stone of the Francis Dávid memorial will be laid at the same time in Déva. The archaeological society to which the castle belongs offered for the purpose a very fine site just below the castle close to the town.

From Déva the party will start for Arad on the same day (23rd), and go back to Budapest. Further arrangements will be made according to the special desire of the members.

It will be seen that not only an exceptional, but also a very interesting chance is opening before all those who are intending to be present at this grand celebration. Further particulars may be had by all those who apply for them. The full address where inquiries should be sent is Unitarian Synod, Unitárius Zsinati bizottság, Kolozsvár, Hungary.

NATIONAL HOME READING UNION.

FETE IN THE BOTANIC GARDENS.

I HAVE at last seen the nymphs dancing as Corot's nymphs danced in the glades of Fontainebleau. Dear little people they were, in green and blue draperies, tripping barefooted over the sunlit grass, with a small bell tied to each ankle that tinkled musically as the woven measures went on. They did not look as rosy as we might have wished, for they came from one of the poorest parts of London, and some of the childish faces wore a sober, almost stern, expression, which betokened anything but the gladness natural to children nurtured in happy, healthy homes. And yet how grace-

fully they moved, and what a delightful picture they made as they fluttered over the green-sward, hands linked together, their hair and draperies streaming in the wind. The pastoral play in which they were taking part was entitled "The Crowning of the Year," and all the performers acted with intelligence and spirit, from the quaint little girls in short tawny-coloured tunics who represented seeds, to May, with her white waving arms, and the Lady of the Year herself—an actress of very tender years. The rehearsals, we understand, have formed part of the nature study of the scholars at Lollard-street School, Lambeth, for the past year, and it was difficult to realise that these children ever did anything but sing and dance, or that the entertainment had been got up in connection with a society having such serious aims as the National Home Reading Union. It was equally difficult to explain to oneself why pastoral plays are not more frequently given in England, and by children of just this type, if only to prove that imagination, grace, and a sense of rhythm and beauty are not confined to any favoured class, but are universal possessions of the human race which sympathetic teachers can work upon with admirable results.

The fête in honour of the coming of age of the National Home Reading Union which was held in the Botanic Gardens, Regent's Park, last Saturday, will, we think, be long remembered by the many thousands of children and grown-up people who had gathered together for an afternoon's enjoyment. It was a perfect June day, and a soft breeze stirred the branches of the trees, cooling the air for the energetic players and dancers who were giving performances in different parts of the grounds. The proceedings opened with a procession of children in fancy dress, headed by a band and a troop of boy scouts, which passed up the broad avenue leading to the terrace, and there divided, forming up on either side of the improvised platform in picturesque groups. There were fruit-sellers and gipsies, jesters and Red Indians, Robin Hoods and Teddy Bears, fairy queens and spherderesses, Bo-peeps with beribboned crooks, small ladies in trains and ruffs, boys in slashed doublets, and bonnie red-kerchiefed fishwives, the latter picking their way very delicately over the gravel by reason of their bare feet. A dainty little girl in white with a wreath on her head presented a bouquet of roses to Lady O'Hagan, who gave a short address. Speeches were also made by Professor Mackail, Mr. R. A. Yerburgh, M.P., and Sir Robert Morant. Great regret was expressed that the founder of the society, Dr. Paton of Nottingham, was unable to be present, but it was proposed that the thanks and congratulations of the assembly should be sent to him during the afternoon. Lady O'Hagan laid stress in the course of her address on the benefits of reading, and the habit of concentration. To read well was to think, and when once people had acquired the habit of guiding their thoughts and concentrating them on what was worthy of study, their actions might be left to take care of themselves. Before the children dispersed, Mrs. Harry Bedford sang a song entitled "Pansies," specially written for the occasion by Mr. Alfred Perceval Graves, and set to an old folk-tune by Miss Rosaleen Louise Graves. Later on a concert was given under the direction of Mr. M. H. Atkin, Head Master of Addison-gardens School, Hammersmith, which sent a choir of 150 voices.

A great feature of the day was the acting of scenes from Shakespeare in different parts of the grounds, in addition to the pastoral play already alluded to. There were also some excellent tableaux from "Ivanhoe," and selections from "Comus," and "Callers Herrin" was effectively sung, with appropriate action, by girls dressed as fishwives from Archbishop Tenison's School, Lambeth.

The Island was given up to Mr. F. J. Gould, who told a story in his own inimitable way every fifteen minutes, standing on a green mound with a happy group of children gathered round, who hung upon every word. We do not see why he should not go about England telling stories to children of a larger growth as well as to the young people whom he inevitably holds spellbound, for imagination grows sluggish in most of us unless it is constantly stimulated, and Mr. Gould has such an artless way of making his hearers thirst for all that is heroic and noble and romantic. But that perhaps does not lie within the scope of the National Home Reading Union or the Moral Education League.

The Union has achieved a great triumph in organising this successful children's fête, and it is to be hoped that it has helped to advertise the great educational work which is being done among the young people of this country. We do not always realise that when as a nation we decreed that every child should be taught to read, we incurred the responsibility of seeing that a right use was made of the gift thus bestowed by us; but it is gratifying to learn that the Board of Education has recognised the work of the Home Reading Union, and that it has advocated some useful methods of developing the scheme inaugurated twenty-one years ago in the Earl of Aberdeen's house. In the Young People's Section there are now some 1,500 circles, 800 of these being in London County Council schools, representing some 40,000 or 50,000 children in London alone. The adult section comprises between 6,000 and 7,000 leaders, and through the co-operative Holidays Association comes into yearly contact with some 11,000 adult readers. Reading circles have been formed, not only in every part of the United Kingdom, but also in Australia, Canada, India, South Africa, and other parts of our dominions beyond the seas, and in this way a truly patriotic effort is being made to cultivate in people of all ages, but especially in the children, a love of the best literature, and to counteract the effect of the trashy books and periodicals which are so widely distributed. The National Home Reading Union should, therefore, be warmly supported by social reformers, many of whom realise that perhaps the greatest task of all will confront them when the housing problem, and the problem of unemployment, have ceased to be as urgent as they are at present.

BEDFORD COLLEGE FOR WOMEN. (UNIVERSITY OF LONDON.)

THE Council of Bedford College for Women have appointed as Head of the College Secondary Training Department, Miss Sara Melhuish, M.A. (Vict.), Final Honours, School of History, Oxford, in succession to Miss Mary Morton, M.A., recently resigned. Miss Melhuish, who was formerly tutor at Somerville College, Oxford, has been since 1907 Lecturer in Education and tutor to the Women Students in the Training College of the University of Liverpool.

The Council have also made appointments to the following Demonstratorships:—

As Demonstrator in Physics: Miss M. Saltmarsh, Math. Tripos, 1905, first class Part II. Nat. Sci. Tripos, 1906, now working in the Cavendish Laboratory under Sir J. Thomson on the spectrum of argon.

As Demonstrators in Geology: Miss Ida Slater, B.A., Trinity College, Dublin, Newnham College 1900-1904, Nat. Sci. Tripos, Class I. Parts I and II. (Geology); Bathurst student, one year, 1904; Harkness scholar, one year. Miss Slater has published a Monograph on British Conulariæ, and other work by her has been published in the Journal of the Geological Society.

Miss Bowen-Colthurst, first class Hons. Geology, Oxford, 1905, formerly Demonstrator in Mineralogy at Queen's College, Cork.

THE SOCIAL MOVEMENT.

THE latest returns of the work of the Labour Exchanges show that these institutions, as they become better known, are fulfilling the expectations of their founders. Specially gratifying is the fact that they are being largely used by employers, as we learn from the *Board of Trade Labour Gazette*, which reports that the proportion of vacancies filled to vacancies notified has risen from 75 per cent. in April to 78 per cent. in May. The figures for the latter month are:—Vacancies notified, 30,788; vacancies filled, 24,025; while those for London alone are 7,981 and 6,009 respectively. The usefulness of the Exchanges in supplying accurate information as to the demand for and supply of labour in different districts and at different seasons of the year, is shown by the facts which gradually emerge. It is noticed, for instance, that during the months of April and May there were numerous applications for work in (1) conveyance of men, goods and messages, (2) as general labourers, and (3) in building and works of construction, and, on the other hand, that "the demand for workers exceeds the supply in the case of painters and coach-builders, and women in textile clothing, and boot and shoe manufacture, and in laundry work." By careful observation of such facts as these the whole of the industry of the country will eventually be mapped out.

* * *

Royal Assent was given on April 12 last to two laws for the prevention and settlement of labour disputes in Denmark. One provides for the institution of a Permanent Arbitration Court, and the other for the appointment of a Government Conciliator. The Court will consist of representatives of employers and workpeople in equal numbers, and will endeavour to make parties to a dispute respect any agreement concerning arbitration which they may have made. Breaches of agreement on the part of employers or employers' associations or trades' unions may be referred to the Court, which has power to cite witnesses, to enforce its awards like verdicts of the ordinary courts, and to inflict fines on parties adjudged guilty of violating the terms of an agreement. An interesting and salutary clause in the Act is that five years from the date when the present law comes into force a committee will be appointed by the Minister of the Interior to consider whether there be any necessity for amending its provisions.

* * *

SWEDEN had already (Dec. 31, 1906) passed a Conciliation Act, with regard to the working of which the Swedish Board of Trade has recently issued its first report. The Act appointed conciliators whose duty was "to promote the settlement of disputes between employers and workpeople, or between members of either class among themselves." For the purposes of the Act, Sweden has been divided into seven districts with a conciliator allotted to each, whose business it is "to reside within his own district, to keep under close observation the conditions of labour within the same; to apply himself, in the manner and under the circumstances prescribed by the law, to the settlement of any disputes which may have broken out in such a district; and, on request, to advise and otherwise assist employers and workpeople in framing agreements affecting the conditions of labour, if and so far as such agreements are designed to promote good relations between the two classes and to obviate stoppages of work." When a labour dispute occurs, the conciliator must invite the parties to appear before him to discuss their differences, and must endeavour to bring about a settlement.

The results of intervention by these officers in 1907 and 1908 were that they effected a settlement in 89.8 per cent. and 89.9 per cent. respectively.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool.—The boys and girls of the Waterloo-road Church, Lend-a-Hand League, together with members of the congregation and friends, had their annual outing on the 15th inst. to Larbreck Gardens.

Bolton: Bank-street Chapel.—At the anniversary services the preacher at the morning and evening services was the Rev. C. J. Street, M.A., of Sheffield, late minister at Bank-street. The choir, led by Mr. J. T. Flitcroft, rendered special music. In the afternoon a scholars' service was conducted by the Rev. J. Islan Jones, M.A. The anthem at this service was sung by the school choir, under the leadership of Miss Haselden. The collections for the day amounted to over £93.

Edinburgh: St. Mark's Literary Society.—The members and friends of the society were entertained at a garden party on the invitation of Mr. and Mrs. G. M. Anderson, Castlevue, Gilmerton, on the 18th inst. After tea, various places of interest in the neighbourhood were visited, and Dr. Mellone, before departure, thanked the host and hostess in a felicitous little speech for their kindness and hospitality on the occasion.

Glossop, Fitzallan-street Church.—The church anniversary services were held last Sunday. There was a better muster than usual in the procession of scholars and friends at one o'clock. At 2.30 the service was conducted by the Rev. E. Gwilym Evans, B.A., of Dukinfield, and in the evening by the Rev. H. E. Dowson, B.A., who conducted the first service in the "upper room" when the movement was started at Glossop. The collections realised £46.

Leeds: Holbeck.—The Sunday School anniversary was held on June 12, and increased congregations attended at the three services. Dr. S. F. Dufton addressed the young people in the morning, while the afternoon and evening services were conducted by the Rev. W. Whitaker, B.A., of Hull. Forty girl scholars sang special hymns, and appropriate anthems were rendered by the choir. The collection showed a slight improvement. The boys of the Sunday School, who have taken up the Boy Scout movement under the supervision of the minister, went out the other day to a village five miles distant to aid in an effort on behalf of a nurses' association. Five groups of boys from different parts were present, and the Holbeck boys had the pleasure of winning a bugle, which was presented to the smartest team. The troop has also been presented with three other bugles, two from Mr. and Mrs. J. Kitchen, and one from Mr. J. W. May. A set of staves has been received from a lady friend in Leeds. The Rev. W. R. Shanks has been elected one of a council of five examiners for the Leeds and District Boy Scouts Association.

Newcastle-on-Tyne.—The Sunday School Anniversary services were conducted by the Rev. Lewis Johnson, Congregational minister at North Shields, and an active worker in the Liberal Christian League. Mr. Hall supplied Mr. Johnson's pulpit.

Oldbury.—The farewell meeting and presentation to the Rev. W. G. Topping, who left Oldbury for Accrington this week, took place on Monday, June 20, at the Free Schools, Oldbury. Mr. H. E. Jephcott presided. Mr.

W. G. Sutherland, on behalf of the congregation, presented Mr. Topping with a marble timepiece, in recognition of his faithful ministry at Oldbury for over five years, and spoke in warm appreciation of his work in furthering the cause at Oldbury. He had, said the speaker, been successful in having round him a loyal body of young people of whom any church might be proud. Mr. A. Burgess (Secretary) then made a presentation to Mrs. Topping, on behalf of the congregation, in addition to a gift to them both from the teachers and scholars of the Sunday-school. The Rev. W. C. Hall, M.A. (Small Heath), the Rev. G. H. Smith (formerly of Congleton), and Rev. F. A. Holmer (West Bromwich), cordially testified to Mr. Topping's unflinching energy and readiness to do whatever was asked of him. The Rev. J. Fleming (Methodist New Connexion, Oldbury) also spoke in warm terms of Mr. Topping's work in the town, and said he had done much to raise people, improving the general moral tone, and giving the community a nobler revelation of what life may be. Rev. J. H. Smith (Wesleyan) spoke in a similar strain. Mr. Topping, in responding, said he had only tried to do his duty, and act up to what was highest, noblest, and best within him. He was glad to be able to say that other ministers in the town had been very ready to welcome him in any work in which they could join hands, and it had been his greatest pleasure to sink all differences, and feel that they were banded together, shoulder to shoulder, in the great army of God. Among letters of apology read were those from Rev. Jos. Wood (Birmingham), W. Byng Kenrick, Esq. (Preston Midland Christian Union), and several local ministers. Mr. Topping preached his farewell sermon to large congregations on Sunday last.

The Scottish Van.—The Rev. E. T. Russell writes:—My last meeting at Skinflats, Monday, June 13, was a good one, though the band was practising in the school playground. I came to Grangemouth on the following day. Unfortunately I could not get the use of my old spot, as building operations were going on there, but I obtained permission to hold my meetings in a street belonging to the Caledonian Railway Company, and though the place is not very convenient for the purpose, I have been quite satisfied with the attendance. On Saturday I could hold no meeting, as it was Gala day, and the May Queen was crowned. On Sunday I was at Dundee preaching for Mr. Williamson, who is away in America enjoying a much needed holiday, and Dr. Mellone of Edinburgh preached for me at Stenhousemuir.

NOTES AND JOTTINGS.

ART IN WHITECHAPEL.

A complimentary dinner has been given to Mr. Charles Aitken, who has for ten years held the post of director of the Whitechapel Art Gallery, and it is intended to make a presentation to him later on of a collection of water-colour drawings by Mr. Wilson Steer, Mr. Orpen, and others. Canon Barnett, to the regret of all, was unable to be present. Mr. C. F. G. Masterman, M.P., who presided, made a happy speech. Their guest, he said, had learned that the poor demanded respect rather than sympathy, and had ignored the maxim that seemed to be the rule in most State and municipal galleries, "Poor pictures for poor persons." Mr. Aitken had instead given them the best that England could produce, and thus not only happiness but inspiration, had come to many. Mr. Aitken, in reply, said that although they had followed a dictum of Canon Barnett's to give the people what they did not want, they had over three million visitors in ten years. They had given them fine Steers

instead of cheap beer, and the people seemed to like it, for they still came to what he might call the National Gallery of the East End.

RETIREMENT OF THE PRINCIPAL OF NEWNHAM COLLEGE.

Mrs. Henry Sidgwick's retirement from the principalship of Newnham College will take place next January. As Miss Eleanor Balfour, her bent was towards mathematics, and although at that time no university course was open to women, she achieved distinction in this direction, and assisted her brother-in-law, Lord Rayleigh, in many exacting and delicate experiments. After her marriage in 1876, she and her husband became zealous champions of two unpopular causes—the higher education of women and psychical research. Newnham is the monument of their devotion to the former.

G. K. C. AS AN ARTIST.

An old English fair has been held at the Hampshire House Club, Hammersmith, to defray the cost of a further extension of the premises, and seven drawings in coloured chalks by Mr. G. K. Chesterton were among the objects offered for sale. These created much amusement, as the series was entitled "When the Revolution Comes," and represented Mr. Chesterton's idea of what is likely to happen to certain well-known men, himself among the number, when the Socialistic ideals of, say, Mr. Bernard Shaw, are popular in the happy homes of England. The club exists to provide for working-men the opportunity of enjoying social and educational intercourse free from denominational or political influence.

COMPLETION OF TRURO CATHEDRAL.

The two western towers and the bells of Truro Cathedral, which complete the building, were dedicated on Tuesday by Dr. Stubbs, Bishop of the Diocese. It is just thirty years since the late King, as Prince of Wales, laid the foundation stone, which stands on the site of St. Mary's Church, the south aisle of which and many of its ancient monuments have been incorporated into the new structure. The central tower, named after Queen Victoria, was the first tower completed; the two dedicated on Tuesday—the King Edward and Queen Alexandra Towers—complete the architect's design. Nine of the ten bells of the peal were given by well-known Cornish families. Between the two western doors is a very fine statue of King Edward VII.

MR. GALSWORTHY ON PUNISHMENT.

"The Spirit of Punishment," by John Galsworthy (revised and reprinted from the *Daily Chronicle*), is issued as a pamphlet by the Humanitarian League, and we would recommend it to the attention of all who are dissatisfied with our existing prison system. Crime is a moral disease, "either the disease of weakness or the disease of inherited taint," says Mr. Galsworthy, and it is becoming more evident every day that, as he points out, its diminution depends, "not on deterrent punishment, but on wide and impalpable influences, growth of social feeling, spread of education, betterment of manners, decrease of intemperance, improvement in housing, a hundred other causes."

Mr. Galsworthy's views on the subject of solitary confinement are well known; he here pleads for the first offender, who should never, in his opinion, be imprisoned. "Place him on probation, or send him to a reformatory institution such as Borstal, for whatever fixed period may seem necessary—but to a prison, as prisons now are, never! To send him there is fatal, hopeless, uneconomic, unscienti-

fic." Discipline and loss of liberty, he goes on to say, should be our sole deterrents, "and on those whom we deprive of liberty let us use all the resources of a common-sense that shall refuse to apply to criminals methods which would be scouted in the reform of human beings outside prisons."

MUSIC IN THE PARKS.

All the evidence goes to prove that the music provided in the parks and public gardens during the summer months is much enjoyed, and the fact that the standard of the L.C.C. band programmes has been raised, leads one to believe that the people are learning to appreciate good music. As a civilising and refining influence, apart from our natural delight in it, music plays a part in life which can scarcely be over-estimated, and, together with the drama, it should be recognised more and more as part of the education of the people.

We are yet very far behind Germany in this respect. The Baroness Deichmann mentions incidentally in an article in the *Nineteenth Century* that "in one of the small principalities public concerts, performed by the Prince's private orchestra, are held in his Highness's park every Sunday afternoon and evening during the summer months, while the orchestra is commanded to perform at the theatre and public concerts in winter. This has been done for over a hundred years, and the orchestra is well endowed, so that great musicians can be heard and appreciated by all."

THE LATE MR. JOHN M. SWAN, R.A.

A letter has been sent to the press signed by Sir Alma Tadema, Lord Balcarras, Sidney Colvin, the Countess Gleichen, and others, calling attention to the fact that there remains in the possession of the family of the late John M. Swan, R.A., a number of his works, chiefly studies of animals from life, some of which should be secured for the enjoyment of the public and the instruction of students. Subscriptions are therefore invited towards a sum sufficient to purchase from the executors and present to the nation, through the National Art Collections Fund, a series of fine examples. Such subscriptions, whether large or small, will be gratefully received by J. C. Drucker, Esq., 24, Grosvenor-street, London, W.

A NATURALIST'S PARADISE.

Although Parliamentary and local government protection has done something for the preservation of wild birds and flowers, it is still largely owing to the enthusiasm of private individuals that practical steps are sometimes taken to prevent the extinction of rare species that are unceasingly sought after by the collector. The Hon. N. C. Rothschild, a well-known entomologist, has now purchased a considerable portion of Woodwalton Fen, Huntingdon, where some rare moths have recently been discovered. The Fen will be allowed to run wild, and will thus become a natural preserve for many birds, plants, and insects which nothing but absolute seclusion can save. It is believed that in the course of a year or two a ramble through this sanctuary will reveal some interesting results, for there is a long list of rare butterflies, moths, flowers, grasses, and birds which have been found in the district, and which will probably reappear under protection.

TEMPERANCE BILLIARD HALLS.

An experiment is being made by the directors and shareholders of what is known as "Temperance Billiard Halls, Ltd.," which will be watched with interest by social workers and students. The work of this organisation has,

it appears, been well known in the north of England for some years, and many spacious and handsome billiard halls, where men may obtain reasonable recreation at moderate expense under the most desirable conditions, have been established in and around Manchester. Their success has justified the directors in attempting to introduce the movement to London, and halls have now been opened in Clapham, Balham, and Fulham, while others are in process of erection at Lavender-hill and Lewisham.

ROBERT BROWNING'S FATHER.

A story of quiet self-sacrifice, the hero of which was the father of Robert Browning, is told by Mr. F. Herbert Stead in *Putnam's Magazine*. "He wanted to be an artist; his father peremptorily refused to encourage the desire. He went out to what is described as a lucrative employment on his mother's West Indian property. There, however, he came face to face with the iniquities of slavery. His sensitive heart recoiled with horror from what he saw, and he resolved, whatever the cost to him might be, he must have no part or lot in the infamous system. The quiet nobility of the man, and the silent self-suppression which led him to avoid all mention of the circumstances of renunciation, reveal a rare soul."

Ansdell Unitarian Church
(Lancs.)

THE Members of this Church are being forced by the Ground Landlord to replace their present Iron Building by a permanent structure which will cost £2,500, and being unable to raise this amount amongst themselves are compelled to appeal for assistance to other members of our Denomination.

They gratefully acknowledge the following subscriptions, and appeal for further help towards this much desired object.

	£	s.	d.
Lord Airedale	5 0 0
J. T. Kitchen, Esq.	5 0 0
Rt. Hon. W. Kenrick...	5 0 0
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The Misses Riddell	100 0 0
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Mrs. Aspland	2 2 0
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Rev. H. Enfield Dowson	5 0 0
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Mrs. F. W. Kitson	1 1 0
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Hans Renold, Esq.	2 0 0
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Mrs. O. Robinson	1 0 0
Mrs. Marriott	3 3 0
Stanton W. Preston, Esq.	5 0 0
Anonymous	0 5 0
A Kentish Friend	1 0 0
Rev. C. A. Greaves, M.A.	0 5 0
Miss E. L. Lister	5 0 0
Miss Catherine Scott...	1 0 0
Ion Pritchard, Esq.	1 0 0
John Harwood, Esq.	5 0 0
W. R. Marsden, Esq.	2 2 0
Mrs. Kenyon	3 3 0
Mrs. H. Rawson	2 2 0
Sir Edwin Durning Lawrence, Bart.	25	0	0
Robert Milnes, Esq.	1 0 0
Amount subscribed by Congregation up to date	90	13	4
	401	18	4
Further amount promised by Congregation	309	6	8
Promised by Sir John Brunner	100	0	0
Promised by B. & F. Association when £1,400 has been raised	100	0	0
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